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There is a good measure of honest and valuable work put into the book. Particularly helpful is the discussion of the Synoptic problem. The chapter on the Canon is also clear, scholarly and unbiased in the main, the treatment of the Diatessaron of Tatian being the only thing not up to the times and quite inadequate. If only the writer were not so heartily in sympathy with radical German criticism and were not so given to characterizing conservative arguments as "trivial" and "absurd," his book would have a chance of doing more good among the men who most need the information it contains. As it stands, however, while it strikes a higher note than Dr. Martineau's recent critical (?) discussions, we fear it is neither unpartisan enough nor sufficiently warm with the evangelical spirit to help either the believers who fear criticism or the unbelievers who appeal to it. Yet that any one may decide for himself, the following representative passage may be quoted: "Criticism appears . . . to contribute to the confirmation of historical Christianity. . . . It must be acknowledged that if by historical Christianity is meant . . . such doctrines as the infallibility of the records, original sin, total depravity, the Trinity, imputed righteousness, a vicarious atonement, and endless punishment, then so far criticism is unfriendly to it. If, however, it means that Jesus of Nazareth lived; that he was a personality of unsurpassed moral and spiritual greatness; that he taught a morality and religion founded upon the doctrine that God is the Father of men, and all men are brothers, the central practical precept of which was love to God and man; that he lived a blameless, worshipful life of consecration and service in which his great teachings were eminently illustrated; that he performed some works which in his age were regarded as wonders; that after an amazing and brilliant career of a few months in Galilee he was crucified at Jerusalem; and that he was thereupon in some way manifested to those who had loved and followed him as victorious over death; if these are the essential contents of historical Christianity, then it finds in criticism . . . a helpful ally." (pp. 343, 344).

#### Latest Views in three Sciences.

*Epitomes of three Sciences. Comparative Philology, Psychology and Old Testament History.* By H. Oldenberg, J. Jastrow and C. H. Cornill. Chicago: The Open Court Pub. Co., Pp. 139. Price .75 cts.

This collection of three essays by investigators in the realms of which they write is of unusual interest to the student who may desire to keep abreast of the progress of investigation. While Professor Jastrow's contribution to the recent history and present condition of Psychological science is instructive and important, it is to the work of Profs. Oldenberg and Cornill that readers of the STUDENT will turn with more immediate interest. The former has described the recent discoveries in Sanskrit fields, particularly the work on the Rig Veda and its importance for our knowledge of ancient Indian religion. The essay of Cornill is entitled "Rise of the People of Israel." The writer has chosen the earliest period of Israelitish history to exhibit in the actual processes the science of historical criticism, its principles and results. The standpoint is that of an advanced critic and it will be noticed with surprise that Prof. Cornill unites with the keenest critical and scientific activity a firm adherence to the doctrines of evangelical Christianity. His preface which explains his religious and scientific standpoint is most modestly and yet uncompromisingly written. This book as a whole is exceedingly valuable and students will find in it what they might spend days in searching for elsewhere.